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For the St. Louis Christian Advocate. Idols and Idolatry.

Mr. Editor: An American by birth and by education, and a writer not the less celebrated for his ability as a journalist than for his bitter vituperation of institutions and principles which are peculiarly American,\* and which have been the glorious result of a religious system founded on the Bible, sets forth, in a recent lecture he delivered in our city, with the following truism, viz : In the consideration of any subject it is necessary that the words or terms used, whether in a literal or technical sense, should be well defined and understood." If there is any force and pertinency in the position assumed before an audience, whose minds, as may be presumed, were familiar with the meaning and application of "words and terms," it can not fail in its suitableness to the young before us, whose minds are feeble, whose judgment is yet immature. Taking, cation of the words Idol and Idolatry.

1st. An Idol is an image, form, or represen tation, usually of a man, or other animal, consecrated as an object of worship—a pagan deity. Idols are usually statues or images, carved out of wood or stone, or formed of metals, particularly silver or gold.

For all the gods of the nations are idols.—Ps xevi. 5.

21. An image.

3d. A person loved and hanored to adoration. The prince was the idol of the people.—Dry- parties.

4th. Anything on which we set our affections; that to which we indulge an excessive and sinful attachment.

Little children, keep yourselves from idols.—1

of God in hearts of his rational creatures.-

two senses. It signifies:

1st. The worship of idols, images, or anything them, nor serve them. made by the hands, or which is not God.

Idolatry is of two kinds: The worship of images, statues, pictures, &c, made by hands; and the worship of the heavenly bodies, the sun, moon, and stars-or of demons, angels, men, and

animals.—Encyclepædia. anything, or that which borders on adoration.

The feeling or sentiment which has incited worship. man mostly to the fabrication of idols, and to their worship, is religion; and it is in this connection that I propose to review them for our mutual benefit.

The religious sentiment seems to have been implanted in man's very nature, as it has always the "high places" previously made by the Saexerted a most powerful influence over his condition through life. The great bulk of mankind benoth; the men of Cuth, Nergal; those of Hahave been, and will long continue to be, hood- math, Ashima; the Avites had Nibhas and Tarwinked and led at the pleasure of a constituted few, who will not dare to withdraw the vail that conceals the sanctuary of faith. And when we cast our eyes over the world as it is, then peer into the most distant periods of history, we shall perceive his religious ideas to be interwoven with fact, that idols and their worship, under different erroneous conceptions of God to such a degree, that it would seem almost impossible to associate the good, the reasonable, and the just notions of the Supreme Being, from those which were erroneous, unreasonable and noxious-misconceptions totally unworthy of a superior humanity, to say nothing with respect to their rela-

tions to an all-wise and perfect Creator. That Noah and his immediate descendents should have retained for a long time just conceptions of the Almighty, one may readily suppose; but, in process of time, as men became separated into bands or tribes, and departed farther and farther from their common center, they would ultimately lose whatever knowledge they had originally possessed of God, and retaining only a tradition that some Being had once existed, efforts then would probably be made to perpetuate more acceptable oblations which his younger the vanishing idea by the substitution of suitable symbol or sign of the Deity. Nor would it be less natural, under this state of things, to sup- in his deplorable death. His "blood crieth unto pose that the hosts of heaven should be the first God from the ground," and the murderer was objects to attract their attention, and, after awhile, would become themselves objects of worlife giver of numerous worlds, moving in his maj- the face of the earth. esty, pouring forth his unmeasured radiance, and dispensing, like God, his varied benefices to the system which he illuminates—and the moon, which, at the call of night, sheds her mild beams on the boundless pageant of the starry hosts, as she traverses through their thick array in the lofty arch of spotless azure, might all become objects of worship, inasmuch as the heavenly bodies were to them the visible dispensers of joys unspeakable, and of benefits unnumbered. The transfer of worship from these supernal orbs would next be followed in the deification of decentral benefactors, or of men who had performed some string or noble achievement, in honor of whom images or statues were lastly erected, and their worship stablished. Such seems to me to have been the origin of idolatry. In periods immediately after the flood, we find

no trace of it; but when the restless rebel, "the mighty hunter before the Lord," had been warted in his impious scheme of building "a whose top might reach to heaven," gathering about his person his fierce followers in the chase he descended into Assyria, subdued it, founded cities in that empire, and, at last, ended his wild career in the introduction of Zabaism 1001 it was given to the Archbishop of Milan, by the among his people. This false religion, which prevailed in Egypt not a very great while after the flood, had for its worship the heavenly hosts, that is, the adoration of the sun, moon, and stars. tion which was made on religion after the

Drastes A. Brownson

flood; and the sun, under the time Baal, or Bel, tribes that roved unrestrained through its vast "created anew in Christ Jesus." It is the prowas the first object of worship.

the name of Baal, or Bel.

subject in the Bible:

When Jacob fled with Rachel from Padanabelonged to Laban, her father-and the hid acter, together with his religion, which have them in the camel's furniture, that he might not find them. And had it not been for the opportune intervention of God himself, a serios difficulty might have ensued between the disoltented

Impatient of the absence of Mose in the Mount, the people gathered about the irson of Aaron, and importuned him to make got which should go before them, as the "pillar a cloud and fire" which had preceded and coincted John, v. 21. them in their devious marches through te wilderness. The golden calf was according fashthem in their devious marches through te wilioned, and set up to be worshiped, notwithstading the direct and positive prohibition of the Most Now, what is idolatry? This term is used in High in the making of any graven imagi and that they should not bow down themselvs to

The Israelites losing sight of the origina import + of the brazen serpent, which God had commanded Moses to put on the top of a ple, that all those who had been bitten by the erpent should look upon this image and be heald. was at last broken by Hezekiah, who called it 2d. Excessive attachment or veneration for contempt, [nehushtan,] that is to say, a brazin bauble that they had most erringly learned to

> of Jeroboam, were removed from the sight of the Lord, and were carried into Assyria, whilst other nations thronged in to take their places. Each nation bringing with it their gods, fixed them in maritans. The men of Babylon made Succothtake; and the Sepharvites, who "burnt their children in fire" to Adrammelech and Anamme lech, the gods of the Sepharvaim. These are a few of the many instances which might be ad duced from the sacred page in verification of the names, but all traceable to the first aberration of the "Mighty Hunter," had taken possession of men's minds, and had enticed them far from the true and living God.

It would be well for us here to notice the indis putable fact, that, in whatever age of the world. infringements of the organic or moral laws may have always occurred, they have been followed by the sorest affliction to the transgressor. The violation of God's command brought with it Adam's expulsion from the garden—the woman was doomed to conceive in sorrow, and to be ruled by her husband—the man to eat in sorrow from the ground whence he was taken, and which he was ever more to render productive by the

A tiller of the soil, (Cain,) jealous of the brother brought to the Lord, conceived a hatred for him, and premeditated a revenge, which ended driven from the Shechinah, (God's glorious presence,) and he became a fugitive and vagabond. "The unwearied sun," the light-giver and hated by all men, and, in turn, hating all upon

Take these prominent points in the early history of our race, in connection with the dark system of idolatry which subsequently sprang up in the land of Nod, where Cain was banisheda land, by the by, understood as being the same as Chezustan, Cuth, or Ethiopia, inhabited by been kept in due subjection; disobedienc and a religion not in harmony with the Creator's real character and institutions, but partaking of the dark and destructive nature of its founder, had arisen, which had filled more than two-thirds of the entire world with gross and frightful darkness. Nor has this moral or religious obscuration been confined to the Eastern hemisphere. It found its way to our continent, and the Indian

† The ephod of Gideon was also the cause of idolatry

In the church of St. Ambrogio, at Milan, we are and perhaps about four feet in length. In the year

trary?

In the gradual steps which led to the institu- ary gods. Time was, when the high festivals of hypocrite or a backslider. That the old Adam, fourth inst. A great deal of business was done, tion of idolatry, the deification of leceased bened the "children of the Sun" were celebrated with morally, is entirely destroyed in the act of regenand, from the character of the reports made, we factors was mentioned as having certed consid-sacrifices to the King of Day, and its temple in eration; that the tree of sin is entirely plucked judge the Church in the bounds of the Conference erable influence in the wonderful miguidance—a the capital—Cuzco—emblazoned with plates of up, and rooted out, and not left to fester in the to be in a healthy and prosperous condition. fact that seems to be exemplified he regard to gold, flashed back the light of their deity through- heart, or spring up again to death, is a Scripture Nimrod himself, of whom it is said, toat, some- out ample walls, that attested at once the opu- doctrine, and very full of comfort. That we are time after his death, his subject desirous of per- lence and munificience of its votaries. That still the subjects of temptation, from Eden's direct petuating his memory, were taght to believe same sun continues to rise now, as then, with un- foe, is granted, yet, if we sin, the seed has to be that he was translated into te constellation diminished effulgence, but it no longer streams newly sown. How often do we hear the expres-Grion, where he might still purse his favorite upon the Inca and his gorgeous court, dressed in sion in the class-room and elsewhere: "I feel that sport of hunting the Great Bar, and in the their gala costumes, when prepared to brush, there is still much of the remains of the carnal liamsburg, T H Haynes; Hampton, P F Aucourse of time he himself becan to be deified with stately steps, the dews away to meet their mind continuing in me." This, too, from professors guste; York, W E Robinson; Gloucester, Cyrus and worshiped by the surroundin nations under deity at his rising. The sacrificial knife gleams of religion. I fear that this is too generally the light of the surrounding nations under deity at his rising. no more in his rays, nor do votive "flowers, and fruit of this future perfection system. The worship of the true God hing been cor- grain, and sweet-scented gums," blend their riches rupted and debased by the substittion of tute- on their sacred altars. The cross, rather than new creature. Old things are passed away; belary deities, idolatry, with all its oncommitant Christianity, has taken their place. Gold, which, hold, all things are become new." "Now," says undeveloped, whose penetration is comparatively evils, spread from one to another othe different as the historian tells, in the figurative language John, are ye the sons of God, and it doth not tribes or nations, until nothing, show of the im- of the natives, "is the tears wept by the sun," yet appear what ye shall be." James testifies: mediate interference of the Almighty could have was so abundant as to bedazzle the eyes of their "If and man offeed not in word the same is a tionary in order to ascertain what is the signifi- prevented the total extinction of all tath. That Spanish corquerors, who wept, no doubt, tears perfect man;" while Peter gives an excellent ence. it had gained a firm footing at a very early pe- of joy at the discovery; and, forgetting the exposition of the whole matter matter in the first riod we can not doubt, when we duljestimate avowed object of their mission, desecrated the chapter of his second epistle. To confirm the the following of the many references mde to the emblems of our common religion in their lust after whole, Christ said: "If any man love me, he will the Peruvian's deity §

rum, she stole the images—the tempim that historian, in order to illustrate the Spanish charmade so lasting an impression on our continent.

§ The plates of gold in their temples representing

## For the St. Louis Christian Advocate. Christian Perfection.

Notwithstanding the numerous essays and treatises that have been published upon this subject. it has been my fortune to meet with few that coincide entirely with my views of the teaching of the Bible upon the subject of practical Christianity. Some writers, and speakers, too, have so mystified the subject, and everything connected with it-so arranged, or rather disarranged, the express teachings of Scripture, that I have found it impossible to form anything like

an idea of what they meant by the term, Christian perfection, much less as to its possibility or means of attainment. Some have elevated the standard too high for the attainment of a soul shackled with flesh and blood; others have lowered it to a level with the mere moralist. These all have hinred the cause they proposed to advocate, and have made it more a matter of mere theoretica speculation than practical utility, thus, no doubt, reventing many who depended upon them for spritual guidance from coming "unto the measur of the stature of the fulness of Christ." Ilo not presume to dictate to such,

however. Ionly propose, as others have done, to "show min opinion." And, lest I be thought captious withat reason or profit. I shall at once proceed to seforth, in order, a few thoughts in regard to the paracter, possibility and the mesns to be employed in the attainment of Christian perfection, in al its spheres. For, I hold that the successive nligious developments in the lives of different Christians, or at different periods in the life of the ame Christian, are the esults of their different spheres of action, not the possession of any new features of character or perfection. I believe that man's spiritual perfection is the same, in kind, at the hour of his justification and regeneration, as it will be when Christ shall say: "Well done, good and faithful servant, enter into the joy of thy Lord;" that every one who is now regenerated, who is now a member of Christs spiritual Church, who now has the witness of God's spirit, with hi own, that he is a child of God. has this perfection in kind. Hence I condude, that to be Chistian at all we must

have this perfection. I say this with especia reference to what conceive to be a very prevalent error, even in the Church, viz: A looking into the indefinite for some extraordinary nanifestation of grace that shall effectually rod out sin and its consequerces from our hearts, while an absolute necessity exists for a present and continual perfection. if I may so speak. If I understand aught of the gerius or design of Christianity, its great central idea is, the rederption of man from the cause of a broken law This it proposes to do. both in a moral and plysical sense, all through tle merits of Christ. The first is accomplished in the acts of justification and regeneration, the last in the resurection Hence there is no room or a so called "second conversion;" no change. after regeneration eitler in the nature or relation

of the spiritual man. The idea I wish to inculcate here is, that, though the Bible epresents the new convert under the similitude of a child, growing up to man or womanhood in Christ, still he is as free from the guilt and cominion of sin then as at any future time. If this be not so, I much mistake the nature and design of regeneration. If it is so, then every Christian may and must be perfect in his sphere, ever day. He may increase his knowledge, strenghen his judgment, and enlarge his perceptons of livine things. Nay, his whole moral and menta nature may be expanded and drawn out after tie knowledge and love of God: vet his assurance of sins forgiven, and his gracions acceptance nto the family of the redeemed should be the same every hour. "Be ye perfect"

now, "even as your Father in heaven is perfect." Say not, then O, professed Christian, "I ex pect, or I hope, to be made perfect" at some indefithe nave—a pillar, about fifteen feet in height, on the nite period in the future. Nay, my brother, if top of which is a serpent, with one coil in its body, thou art, indeed, what thou professed to be, this perfection "is righ thee, even in thy mouth and pent which was made by Moses and set up on a pole in far as deliverance from sin is concerned, is a ways pay attention to such, speak well of their men, are neither men nor boys, but form a new, in thy heart." The perfection of the Bible, so the desert, apparently the text being forgotten in present perfection. It frees its possessor entirely good manners, and entertain a high opinion of peculiar race. which it is said that Hezekiah brake in pieces the from the guilt the power, and the fear of sin, don of all sin nor regeneration the gift of a heart our lasting happiness and glory.

entangled forests, bowed their heads to imagin- perty of every professed Christian, who is not a

Paul says: "If any man be in Christ, he is a keep my words; and my Father will love him, In our next we will quote the words of the and we will come unto him, and make our abode with him"-speaking, evidently, of the present and continual enjoyment of the Christian, and of every Christian.

So, then, while every child of God is continually passing from one sphere of perfection to another, better adapted to his expanding powers, and the new influxes of Divine grace, sill every sphere is perfect within itself, and equally ensures the wayworn pilgrim of a passport across the stream of of the redeemed in heaven. This I believe to be kam, W Hammond; Berlin, to be supplied. Bible perfection—not something indefinitely is the future, but always present with the Christian. Not possessed by a favored few, but by every true believer in Christ. I hope that I am understood upon this point, and, as this is already long enough, I will postpone a consideration of the remaining points for future reference.

As ever yours, in the bonds of peace, J. H. PRITCHETL.

Leavenworth, K. T., Dec. 4th, 1858. For the St. Louis Christian Advocate.

Prayer.

How often do you pray, reader? or do you think it necessary to pray often? If you don't, you ought to. Do you ever think how very R. Macon and Clarksville circuit, J L Spencer, much your eternal peace depends upon this single J W Blincoe; R. M. College and Boyton, W A duty? We rever heard of one yet that en. Smith; R. M. mission, to be supplied. tered heaven without prayer; neither need you expect to. Who ever expected a servant to be rewarded by his master for disobeying his commands? Yet it is just as reasonable as for one to expect peace and joy hereafter. who never

The Savior spoke of it as something that was already performed, giving it sanction, and teaching the manner in which to perform it When thou prayest," as though it was understood that you were in the habit of praying. 'When thou prayest". When do you pray? -only when troubles, afflictions, or trials come upon you? Surely can it be so, that you have to be driven to prayer by the rod? It should never be so; but you should be prepared, by corresignation, all the troubles that are likely to as-

Does the wise general hasten to build his breastworks after the enemy has come in sight. Certainly no', but all things are in readiness, that the foe may be repelled.

"Enter into thy closet." Ah, how often do you enter into your closet? When you pray, do you approach the throne in a hurried manner, as if you were impatient, and likely not to give the time required? You should go into your closet -that is, shut yourself out from the worldwith deliberation and meditation, considering that it does not become a worm of the dust to rush into the presence of the Creator thoughtlessly or heedlessly. It is very necessary to a W Grant. proper approach to the throne of grace, that the mind be sufficiently calm and collected to know for what purpose it has come into the presence of the awful Majesty of heaven.

"And when thou hast shut the door." often do we come into the presence of our God, with the door of our heart thrown wide open to counteracting influences, perhaps worldly thoughts, or selfish ones, which is far worse.

"Pray to thy Father which seeth in secret"he knows the thoughts of our hearts, therefore, we should pour out all our heart's desire before him-"and thy Father which seeth in secret shall reward thee openly," for his rewards are bestowed on account of his everlasting love, and he wills that all shall see the fullness of that lege. love manifested to his creatures. The love of God sent Christ into the world, that whosoever trusts in him sholl not be ashamed.

When you read this, if you are not in the habit of praying two or three times a day, at least, go immediately to some secret place, and unbosom your soul to God, ask forgiveness for past neglect, and pray for strength to continue faithful in time to come. Come, do not be afraid of Schools in Ohio, he says very significantly: losing anything by it; your eternal happiness You will never regret it while you live, and, after death, who can tell the joys that it may bring.

River Bottom, Nov., 1858.

A HINT TO YOUTH.—Everybody likes polite and amiable children; worthy persons will al-

Letters from Abricas. By Kev. William Mountford.

Did the Archbishop know anything to the con
of the new bifth, else justification is not the parfollowing what conducts the most certainly to is poor business for a majority of those who often hummeth and spitteth, therefore the people of the new bifth, else justification is not the parfollowing what conducts the most certainly to is poor business for a majority of those who often hummeth and spitteth, therefore the people of the new bifth, else justification is not the parfollowing what conducts the most certainly to is poor business for a majority of those who often hummeth and spitteth, therefore the people of the new bifth, else justification is not the par-

Virginia Conference.

This body closed its annual session on the

The following is the list of appointments:

Richmond District .- D S Doggett, P. E.; Richmond, Trinity, J A Duncan; Wesley Chapel and Rocketts, F J Bogg; Centenary, W H Wheelwright; African mission, G W Nolley; Clay Street, E M Peterson; Sidney and Oregon, J M Saunders; Charles City, B F Ames; Wil-H Billups, sup.; King William, J C Hummer, J C Garlick, sup; Manchester, D M Wallace, J P Woodward, sup.; Union, W W Bennett; James City and New Kent, J E Potts.

Leondidas Rosser, Editor Richmond Christian

H. H. Gary and B. R. Duval, Agents of the Book and Tract Society of the Virginia Confer

Fredericksburg District.—E P Wilson, P. E. Fredericksburg, C C Pearson; Spottsylvania, A Boon; King and Queen, B H Johnson; Middlesex, J K Littleton; Lancaster, L J Hansberger; Westmoreland, Lloyd Moore. J M Anderson; King George, G Mauzey; Stafford, J H Crown; Fauquier, R B Beadles; Rappahannock, J B Fitzpatrick; Caroline. J G Rowe, R Scott, sup.; a few spiritual songs. Here is a specimen, from Essex and Caroline mission, to be supplied; Cul pepper, H P Mitchell.

Washington District.-W G Cross, P. E. Washington City, J C Granberry; Winchester G H Ray; Alexandria, D P Wills; Rock Creek, G F Doggett; Fairfax, T J Bayton; Potomac. S V Hoyle; Leesburg, J A Proctor; Loudoun, TA Ware; Warrenton, R S Nash, J H Payne; Springfield, P Doll; Patterson Creek, J death, and an abundant entrance into the sphere P Brock; Clarke W G Lumpkin; Prince Wil-Charles A. Davis, Chaplain U.S. N.

Charlottesville District .- J D Conkling, P. E. Charlottesville, W E Judkins; Albemarle, R N Sledd, J J Lafferty; Nelson, A J Beckwith, H D Wood, sup.; Nelson mission, to be supplied; Scottsville, J L Clarke: Fluvanna, W W Berry: Goochland mission, H M Linney; Hanover, R T Nixon; Louisa, J F Brannin, G W S Harper, sup; Orange, R Watts; Madison, W M Ward; Blue Ridge mission, J F Finnell; Harrisonburg and Woodstock, T H Early; Elk Run, W P Twyman.

Danville District.—P W Archer, P. E; Danville, N Head; Pittsylvania, J S Springs; South Staunton, J J Lamkin; Franklin, N Thomas: Alleghany mission, B B Shelton; Patrick, L F Way; Henry, J S Briggs; Halifax, J Shough; in America in 1741, furnished the material for South of Dan, A M Hall; Charlotte, E A Gibbs;

W. A. Smith, President R. M. College. J. Jamieson, President Danville Female Col-

Lynchburg District .- G W Langhorne, P. E. Lynchurg, Third St., A. G Brown; Fourth St., J Manning: Amherst, P A Peterson, R A Gregory; Buffalo, R Moore; Lexington, J R Wag goner, S S Lambeth; Fincastle, M L Bishop Bedford W C Blount; Staunton, J D Halstead: Campbell, D J C Slaughter; Appomattox, J P Garland; Buckingham, A Clarke; Cumberland, J D Southall.

Nottoway District.-W H Christian, P. E. Branswick colored mission, to be supplied; Northampton TL Williams; Southampton; BF Woodword: Greensville, TA Pierce; Farmville, JS avail myself in future." Rees, M M Dance, sup.; Prince Edward, L S stant prayer, to bear, with patience and humble Reed, J S Porter; Prince Edward mission, to be supplied: Mecklenburg, B C Spiller: Amelia. W F Bain; Amelia colored mission, J K Powers: Powhatan, H S Atmore; Lunenburg, W L Dalby, W G Dulin, sup.; Lunenburg colored mission, to be supplied.

Petersburg District .- R O Burton, P. E; Peersburg, Washington St., R Michaels: Union St. TH Jones: Market St., J E Edwards; City Mission, W H Starr: High St., P Whitehead. and J Kerr, sup.; Factories mission, H P Nelms; Chesterfield, J Lear: Providence, H E Johnson: Dinwiddie, T H Boggs, G W Deems; Sussex. J A Riddick, I M Arnold: Sussex colored mission, to be supplied; Prince George, J E Joyner. A Stewart, sup.; Smithfield, O Littleton: Surry G N Winfree: Suffolk, J F Poulton, A R Bernard; Murfreesboro', J Bayley; Murfreesboro'. Bertie, J W Wonycott; Murfreesboro', Roanoke,

Norfolk District.-L M Lee, P. E.: Norfolk, Cumberland St., J B Dey; Bute St., A J Coffman; Granby St., I R Finley; Norfolk city mis-W Reed; Portsmouth, Dinwiddie St., C H Hall: Portsmouth African mission to be sup-Portsmouth. Wesley Chapel. J H Rid-Gosport, TY Cash: Princess Anne. J McMullan, M S Colona: Norfolk circuit, J W White: Gates circuit, J W Howard; Hertford, J J Edwards, Edenton, J H Amiss; Edenton mission, W J Norfleet; Pasquotank, J D Lums- bundred and five dollars and thirty-two cents. den: Elizabeth City, F Stanley: Elizabeth City mission, to be supplied; Indian Ridge, JO Moss; Eastville, T H Digges; Currituck, J G Mc-

J. H. Davis, President Wesleyan Female Col-

J. L. Fisher, W. L. Jordan, T. Johnson, C. M. Pepper, C. H. Phillips, C. W. King, and W. H. Barnes, transferred to the North Carolina

POLITENESS IN CHILDREN.-In the report of Rev. A. Smith, one of a Committee on Public

ittle reverence for age and authority; too slight indeed, decrepid masters, and set up a carriage. a respect to the law of both man and God, The He has achieved a fine social position, and is transition from boyhood to imagined manhood is now considered a most desirable match for any altogether too rapid, as by it the son is often virgin in New York." placed above the parent, and the taught become wiser, in their own estimation, than their teachers. Boys, in their undue anxiety to become

your money till you get three or four hundred in these times. that is, the adoration of the sun, most, and makes him triumphant over the world, the dollars; then buy a piece of land, stay at home, days the children of Israel did burn incense to it."—
that is, the adoration of the sun, most, most

From the New York Observer. Facts for the Curious.

The first Euglish literary production penned in America, which has any rank in the general history of literature, is the translation of Ovid's Metamorphoses, by George Sandys, printed in London, 1626.

The first Secretary of the Virginia colony was William Strackey. He was one of a party of officers shipwrecked on the Bermudas in 1609. His published description of the storm was said to be the foundation of Shakspeare's Tempest.

The first printing press in the New England colony was set up in Harvard, in the house of the President, Rev. Henry Dunster, in 1639. The first publication was the Freeman's Oath. then an Almanac, followed by the Bay Psaim Book.

The first degree of Doctor of Divinity conferred at Harvard, was conferred upon Rev. Increase Mather, in 1692, then President of the University.

The first pastor of the Church at Boston was Rev. John Wilson.

The Bay Psalm Book was the first book of any consequence printed in this country. The translators say in the preface: "If, therefore. the verses are not always so smooth and elegant as some may desire or expect, let them consider that God's altar needs not our polishing. Neither let any think that for meter sake we have taken liberty or poetical license to depart from the true and proper sense of David's words in the Hebrew verse. Noe." In the second edition were added the song of Deborah and Barak:

> Jael the Kenite, Heber's wife. bove women blest shall be; Above the women in the tent a blessed one is she. He water asked, she gave him milk; in lordly dish she fetched Him butter forth; unto the nail she forth her left hand stretched,

Her right hand to the workman's maul, and Sisera hammered; She pierced and struck his temples through, and then cut off his head. He at her feet bow'd, fell, lay down, he at her feet bowed where He fell; whereas he bowed down he fell destroyed there.

The first American edition of Sternhold & Hopkins' version was published at Cambridge in Dr. Watts' Hymns were first published in

England in 1707, and his Psalms in 1719. He sent specimens of them to Cotton Mather. These hymns were first published in America by Dr. Franklin in 1741, and the psalms were published the same year in Boston. They did not come into general use till after the Revolution.

Tate & Brady's version, published in England at the close of the seventeenth century, reprinted the collection now in use in the Protestant Epis-E. D. copal Church. Troy, N. Y.

A FACT WORTH KNOWING. utility of a black silk hankerchief in cases of epilesy, recently occurred in Paris. A young girl fell down in the public streets in a strong epileptic fit. A crowd collected round her, but for some moments nobody could think of any coming up asked a bystander to lend him a black silk neck cloth, and having obtained it, he covered the girl's face with the silk, and in the course of a few seconds she began to recover. The convulsion ceased. consciousness returned. and in a short time she got up and walked home. having thanked the officer for his kindness. A medical man, who happened to be present to-Nottoway, J D Blackwell; Brunswick, A Wiles; wards the termination of the scene, complimented the policeman, and said to him: "You have taught me a mode of treatment of which I shall

> CAPE COD NOT AMERICAN SOIL .- A few days igo a getleman of Boston was in a railroad depot at Kalamazoo, awaiting the arrival of a train of cars, when he was accosted by a Westerner, who was also waiting for the cars, and who soon commenced a familiar conversation with the Bostonian. The stranger, in the course of his remarks. learning that the gentleman was from Boston. inquired if he was born there. The reply was in the negative, and the Bostonian added: "I was born on Cape Cod." "I thought you weren't an American," said the stranger.

A BERLESQUE ON MONEYED MEN .- One of the amusing letters purporting to come from Mohammed Pasha, published in the Evening Post, has the following hit at the "Merchant Princes" of New York:

"He was born at Huddletown, Connecticut, in the year 1802. By the time he was ten years old (and very old, indeed, he was at that time of life) he had made one hundred and sixty five bargains, barters, and dickers, in shoe strings, peg-tops, and jack-knives, and had amassed the sum of five dollars and fifty-three cents. At the age of eleven he entered the store of Grab & Ketchum, in his native town, and continued therein as a clerk until he had reached the age of fifteen years, and accumulated the sum of two Investing this amount in potatoes and dried pumpkins, he set sail in a Stonington sloop for New York, and with his entire possessions landed at Fulton Market, in the year 1817. Since that time he has passed through the several professions of vegetable purveyor, fish vender, general merchant, bank president, and solid man, and is now considered a magnate and a millionaire. He was never indicted for stealing, nor accused of infidelity. He was never troubled with an ultra idea, never had an unselfish aspiration, never went out of his way to do a charitable act, never bothered himself with romance, sentiment, or art, never spoke two consecutive sentences in a grammatical manner. never looked at the stars over his head, nor the flowers under his feet. He is some fifty-six years of age, bald, bilious, and not especially amiable. He has just built himself a large brick That more regard should be manifested by the house, veneered with brown stone, and furnished may depend upon prompt action in this matter. young to rules of etiquette and courtesy, must be it with satin wood and brocatelle, and hung the admitted by every observing mind. There is too | walls with paintings, evidently by very old, and,

> "Defects of a preacher are soon spied," say Martin Luther, in his "Table Talk." a preacher be endued with ten virtues, and have but one fault, that one fault will eclipse and dar-To get to Frazer River, go to work and save ken all his virtues and gifts, so evil is the world

piece of land, stay at home, "Dr. Justice Jones hath all the good qualities